The

CHURCH OF THE VOW

A RECORD OF
ZION CONGREGATIONAL CHURCH,
BEDMINSTER, BRISTOL,
1830–1930.

By

HENRY B. COZENS

THE CHURCH OF THE VOW.

REV. JAMES HARTLEY,
Minister of Zion Congregational Church.

THE CHURCH OF THE VOW

A RECORD OF
ZION CONGREGATIONAL CHURCH,
BEDMINSTER, BRISTOL,
1830–1930.

By
HENRY B. COZENS,
Church Secretary,
1912 to present time.

BRISTOL.
ST. STEPHEN'S PRESS, ST. STEPHEN STREET.
1930.

PREFACE.

The writer is not claiming to write an exhaustive history of Zion Church. But being a life-long adherent of this Church, which comprises the greater part of its Centenary, and its Secretary for many years, a claim to write is established.

From this record, and the full minutes of recent years, a future historian can with greater ease compile a completer history.

I gratefully acknowledge the services of my nephew, Mr W. G. Williams. He has freely given his time and attention to the photographs of Zion in this book.

Prefaces are generally "taken as read," still one seems necessary to the issuing of a book.

Modern custom demands a preface, and as a rule, the author commends his own writing, but gentle reader, I'll leave this to you, or to do the reverse, if you so wish.

So, to quote Edward Carpenter in one of his prefaces: "That it should go its own way, quietly, neither applauded by the crowd, nor barked at by the dogs. But knocking softly here and there at a door, and finding friendly hospitality. This is surely the most gracious and satisfying destiny of a book."

"Floreat Zion."

Henry B. Cozens.

March, 1930.

CHAPTERS

	PAGE
I.—The Romantic Beginning	1
II.—The Locality a Century Ago	7
III.—Life of John Hare	12
IV.—Death and Burial of John Hare ...	14
V.—The Ministers of Zion	20
VI.—Zion in Local History	26
VII.—Early Minute and Cash Books ...	30
VIII.—Improvements, Additions and Societies	36
IX.—Sketches of Church Life	41
X.—Noted Adherents	53

ILLUSTRATIONS

	FACING PAGE
Rev. James Hartley	*frontispiece*
Crowcombe	1
Zion, 1832	4
Exterior of Zion	26
Interior of Zion, No. 1	40
Interior of Zion, No. 2	48

CHAPTER I.

THE ROMANTIC BEGINNING.

Zion Congregational Church occupies a most imposing and valuable site, facing Bedminster Bridge, and at the junction of four main roads.

There is no mistaking its presence, for it is not under the shadow of any other building, and it lies well back

CROWCOMBE.

(Reproduced by permission of "Cycling.")

from, and is raised above, the highway. It stands within its own ground, trees are in the foreground, is enclosed within railings, and closed by two pair of old-time gates. "Beautiful for situation is Zion."

The title of "The Church of the Vow" can very well be used, for it was in fulfilment of a vow that the Church was erected.

But still we are proud of, and well content with, the name chosen by the founder—Zion—a Church of God.

While 1830 saw the opening of this place of worship, yet my starting point in this narrative is 1773, in the days of George III.

In the latter year, a young man, of 21 years of age, named John Hare, arrived in Bristol. His father had an estate at Crowcombe, Somerset, 10 miles from Taunton, at the foot of the Quantock Hills. The family had been settled here for many generations, as shown by the tombstones in the Churchyard.

John was a younger son, and purposed pushing his fortune in Bristol. To this city he journeyed by wagon, with a few guineas in his pocket. This was before the era of railways, and he arrived very early in the morning before daylight. He alighted from the wagon near to where now stands Zion Chapel. Instead of going to an inn for a bed, he clambered over a dwarf wall, and laid down to rest upon a bank with a stone for a pillow, like Jacob of old.

He had a delightful dream, and when he awoke, he thought at first it was still part of the dream, his surroundings were so pleasant.

He was in a beautiful orchard, the trees in magnificent bloom (it was the month of May), the birds singing, and the sun in a cloudless sky.

John Hare had already dedicated his life to his God, and this romantic spot appealed to him upon his advent to the city. He made a vow before leaving the spot, that if God spared his life, and prospered him in business, he would build there a House of God.

Several times in after years, John Hare tried to get possession of this piece of ground, but he was not successful until 1827. Then he was able to come to terms with the Corporation of Bristol, to whom the land belonged. The agreement then made is thus worded:—

"Assigned unto John Hare that piece of land with

the ruinous building thereon, situate at the foot of Redcliff Hill, in the parish of St. Mary Redcliff.

"Bounded on the North side by the new turnpike road leading to Long Ashton, called Coronation Road, and eastwards by the turnpike road to Bedminster. Said piece of ground is 71 feet on the North side against the Coronation Road, and extends in a curved line of the length of 43 feet to the turnpike road leading from Bristol to Bedminster, and to contain in front on the last side against the said turnpike road 113 feet, and in depth on the South side 97 feet, and on the West 103 feet.

"John Hare to take down the ruinous building, and erect a good and substantial chapel thereon for the worship of Almighty God, by Protestant Dissenters of the Independent denomination."

There is religious liberty in this lease. Contrast it with the following:—

In South Lancashire, a common form of lease included the clause that the lessee should not, during the period of 999 years, erect any public-house, slaughter-house, *Dissenting Chapel, or other nuisance.*

There is a pleasant ring in the title "Independent." The early Independents had a religion worth having; there was an intensity and conviction which nowadays is often lacking. One of our early pastors, proudly described himself "Independent Minister."

These preliminaries settled, John Hare pushed matters forward. The names of the builder and architect have not been preserved, but between them they erected a "substantial" building, as the indenture demanded; and also a "fine building," as per "The Bristol Times" of June 19th, 1830.

I wonder whether it was the same architect that planned Highbury Chapel in 1843? This gentleman (William Butterfield), afterwards became a High Churchman, and expressed great regret at having assisted in the building of "*a schism shop.*"

The foundation stone of Zion Chapel was laid by Mrs. John Hare, on May 12th, 1829, and the building was

finished June 1st, 1830, the seating accommodation is said to be for 850.

All the stone came from Conham, the best stone in the world to stand the weather.

The cost of the building was £4,000, the whole expense being borne by Mr. Hare, there was no soliciting for the purpose.

To this sum, later in life, the founder added £1,000, to be put in trust, and from the interest to pay the ground rent, expense of renewing the lease every 14 years, and fire insurance.

How this trust money in a later time was used to purchase the freehold of the land, is a matter to be dealt with in its proper sequence.

On the 15th of June, 1830, the building was declared open for the worship of Almighty God, by the celebrated Dr. Chalmers, of Glasgow.

His discourse upon this occasion was founded upon the following two texts: "For Christ is the end of the law for righteousness to everyone that believeth" (Roman x., 4), and "Now the end of the commandment is charity, out of a pure heart, and of a good conscience (I. Timothy i. 5).

In our 1st Minute Book, this sermon is given in full, 24 pages foolscap size, written in a beautiful clear hand, I cannot say by whom, but it is not John Hare's writing, though he seems to have acted as Secretary for some years.

The delivery must have taken a considerable time, but the past generation liked long sermons, and sat them out with great satisfaction.

With a good many people now, twenty minutes is quite sufficient.

Dr. Chalmers was the leading preacher of his day, it was said of him: "He just soars away like an eagle, leaving a cliff." When he preached the annual sermon for the London Missionary Society in 1817, the service commenced at 11 o'clock, but the church was crowded at 7 o'clock. For four hours the people waited, and then listened to a sermon 1½ hours long.

ZION CONGREGATIONAL CHURCH, 1832.

This is the same preacher who afterwards in 1843 led the secession from the Church of Scotland, and founded the Free Church of the Presbyterian body. One thousand of the clergy walked out in faith and courage, giving up their livings for conscience sake.

The collection at Zion which followed Dr. Chalmers' sermon realised £89 9s. 10d.

John Hare and his co-workers, full of faith in God, and with every confidence in the future of Zion, calmly went to work with the many arrangements necessary with a new place of worship. At this time there was a great social unrest in our city, and the country generally, caused by great stagnation in trade, and lack of employment. The minds of men were greatly irritated by the hardness of their lot.

Added to this were the agitations for the Catholic Emancipation, and Great Reform Bills.

At this juncture George IV. died, and in July, 1830 (only a few weeks after the opening of Zion), came a General Election. This was most keenly fought, party passion ran high. This was the time when John Hare had his factory windows smashed, because of his sympathy with Reform.

"In quietness and confidence was their strength," while all around was great turmoil.

On the 14th Oct., 1830, John Hare made over Zion Chapel, to 24 trustees, in the following terms:

"Be it known that by indenture bearing date 14th October, in the year of our Lord 1830, John Hare the elder, of Firfield House, in the County of Somerset, granted unto John Evans Lunall, Esq., and others, the Trustees therein named, all that Chapel or Meeting House, called or known by the name of Zion Chapel, with the appurtenances, situate near the Coronation Road, in the Parish of Bedminster, in the County of Somerset, as a voluntary gift, upon certain trusts therein declared, for the worship of Almighty God, by Protestant Dissenters of the Independent denomination."

Amongst the names of these 24 Trustees, are many well-known and worthy Bristolians, viz.: John Hare junior,

Isaac and Robert Leonard, Richard Ferris (of Union Street), John Godwin, W. D. Wills, Frederick Wills, and others.

The Robert Leonard mentioned married a daughter of John Hare, and a daughter of this marriage became the wife of the Rev. David Thomas, pastor of Zion, and afterwards of Highbury. The latter's son, the late Dr. H. Arnold Thomas, was thus a great-grandson of John Hare. Two other great-grandsons are honoured names in Bristol, viz. : Professor G. H. Leonard (Bristol University) and Dr. Leonard.

CHAPTER II.

THE LOCALITY A CENTURY AGO.

There could not be a greater contrast than the neighbourhood of Zion as we now see it, and that which greeted the eye of John Hare in 1773.

The New Cut had not then been made, consequently there was no Bedminster Bridge or Coronation Road. The latter did not receive its name until 1822, from the Coronation of George IV.

In the place of the river, Bedminster Meadows and farms stretched as far as the eye could reach.

The prospect must have been a most pleasant one, Rownham's wooded hills, the elevated and terraced heights of Clifton, and Brandon Hill in all its fresh green beauty, formed a glorious panoramic view. Brandon Hill is said to bear a resemblance to Mount Calvary.

It must be borne in mind there were no larger buildings to obscure the view. The Gaol was not built until 1820, the Hospital in 1832 (for 30 beds only).

One can stand at our Coronation road gate even now and get a splendid view of Brandon Hill, and from the centre of Bedminster Bridge a most enchanting prospect of Rownham can be seen. How many pause and look at this, I wonder?

Where now stands Bathurst Basin was a very old flour mill called "*Treen Mill*," dating from the year 1400. At this time there was an annual duck hunt upon its surface, led by the Mayor. First of all there was a state procession, headed by the city trumpeters, while the bells of Redcliffe rang a merry peal. In 1807 this pond was converted into Bathurst Basin.

Right facing would be Guinea Street gardens, probably with no obstruction in front, also Redcliffe Church

(without its splendid spire), and beyond it Redcliffe Gate, and the wall running along Portwall Lane (Gate was demolished in 1820).

Bucks' view of Bristol in 1730 shows that this gate looked out upon *open country*. Redcliffe Church was outside the gate, but within the liberties of the borough. Away to the east was Pylle Hill (first laid out for building in 1854) another pleasing height of greenness!

Near to where John Hare was standing, there would be a few buildings on the Bedminster side, such as St. Catherine's Hospital, Bright Bow, a monastic institution. Wills' large building now stands upon the site.

Bedminster was but a big village in those days, very rural. The only roads I can trace upon maps of this period are—Old Charlotte and Queen Streets and Alpha Road. But dotted about are numerous tanyards, brick-fields, and farms.

Facing Brandon Hill was Perry Hill, not the road we know by this name, but a lengthy and broad expanse of height, equal in acreage to Brandon Hill. Upon this hill a good part of Southville is built.

To John Hare it would appear that he was in an amphitheatre of hills, and on this bright May morning, Nature being in her most winsome mood, the prospect must have been most pleasing! Where he was standing is described upon the plan as *Nelson Gardens*.

The population of Bedminster in 1801 is given as 3,278 (Weston-super-Mare had only 138). Beyond the boundaries of the city, there was not a single public lamp, or night constable, so Latimer says. After nightfall, it was dangerous to be out of doors, especially in the neighbourhood of Bedminster Down, when as late as 1740, a man was hanging in chains for his misdeeds.

Stocks were existing upon Redcliffe Hill until 1826, the last recorded occupants were some labourers who had entered Redcliffe Church.

They had seized a form and, carrying it to the graveyard, held a drunken carousal. These men were exposed for three hours in these stocks.

We hear people say that our times are not as good as

those of the past, but a little enquiry soon corrects this error. The standard of living now is in every way a higher one, compared to even 100 years ago! In wages, food, freedom, and time for recreation, the working man now is the greatest contrast possible to his predecessor. But integrity and character are needed to supplement these opportunities and privileges.

One hundred years ago, the first labourer in Cornwall that left off his smock frock, and donned a cloth coat, had to go! It was regarded as a sign of *revolution, republicanism, radicalism,* and all bad things beginning with R.

We will now glance at the locality about 50 years later, remarkable changes have taken place.

During this period, the New Cut had been made, which completely transformed the neighbourhood. The need for a new course for the tidal river Avon had long been a matter for discussion, and many schemes had been considered by the Council.

The Floating Harbour, where now our shipping lie at any hour, independent of the tide, was then the tidal course. Thus, twice a day, the shipping found themselves upon the mud, causing many a mishap, and consequent injury to the Port. A new channel for the Avon was absolutely necessary, so that the Floating Harbour might have a permanent depth of water. The scheme at length adopted was a New Cut, from Rownham to Netham.

This cutting was commenced July 1st, 1804, cut through red sandstone. The marvel is that the work was executed so well, and so quickly, in the absence of the machinery we now have for similar work.

Bedminster Bridge (first called Harford's Bridge) was opened for traffic, July 15th, 1807, and Bath Bridge about the same period; the latter was knocked down in 1855, by a screw barge, "The John."

"The effect," says Latimer, "was instantaneous, the structure collapsed like a house of cards. Not a vestige was left standing, and the carts and passengers passing at the time were flung into the river.

"Two persons lost their lives, one being a waggoner, whose cart was found next day below Rownham."

"The John" is still sound, and in active service.

During excavation for the New Cut, the workmen discovered large quantites of trees about 20 feet below the surface, embedded in clay. They were lying in one direction, evidently swept down by a hurricane.

What became of the immense amount of soil dug out? Evidently the surrounding land on both sides of the river must have been elevated. Those that can remember Southville before it was built upon (as the writer does) can call to mind this soil in the fields.

Temporary sheds were put up for the navvies engaged in excavating, but "temporary" latsed until 1929. All this while they have been inhabited, but have recently been raised to the ground, the site has been acquired by the General Hospital. These dwellings were known as Sargent's Buildings, by Bedminster Bridge.

When the undertaking was complete in January, 1809, a thousand labourers were entertained to dinner, in a field at Mardyke. Two oxen were roasted whole, a proportionate amount of potatoes, six cwt. of plum pudding, and a *gallon* of strong beer for each man.

Most of the workmen were Irishmen, and they attempted to take possession of a cart bringing up a fresh supply of beer. Being defeated by the Englishmen, they rushed off to Marsh Street, then, and in our time, the headquarters of the Irish.

They re-appeared with shillalaghs, and met their opponents in Prince Street, where a battle royal was fought.

Both sides suffered severely, and it was at last brought to a close by a press gang appearing upon the scene. His Majesty's Navy received a great addition that day!

Following the making of the New Cut, buildings rapidly sprang up to meet the needs of a large population. The census of 1821 gives Bedminster as 7,979, more than double that of 1801; and in 1831 it had increased to 13,000.

Nonconformity was represented by only Langton Street and Ebenezer (both Wesleyan) and Wycliffe (Independent) then in Guinea Street, and the Established Church by Redcliffe and St. John's Churches.

In reality, Zion Chapel became the *pioneer* of a large number of places of worship in Bedminster district.

A table of dates will be interesting: Zion, 1830; St. Paul's, 1831 (five days before the riots); Hebron, 1854; Philip Street, 1855; St. Raphael's, 1859; St. Luke's, 1859; Essex Street, 1871; Redcliffe Crescent, 1877; East Street, 1884.

CHAPTER III.

SHORT SKETCH OF JOHN HARE'S LIFE.

John Hare first lived in Guinea Street, and continued there until he took up his residence at Firfield House. His first religious connection was with Bridge Street Chapel, then under the charge of the Rev. Samuel Lowell, and here he became a deacon.

In business he first rented a small shop in Little King Street, and started experiments in printing floorcloth. By perseverance and skill he improved and perfected his experiments. Eventually John Hare took out a patent, and though his way was beset with many difficulties, he surmounted them all, finally establishing his business at Temple Gate. This speedily became a very large enterprise, the largest of its kind.

An advertisement in "Bristol Gazette," February, 1788, states "John Hare has established a manufactory for Indian matting floor cloth, on an improved principle, woven to any size, without a seam, and of the newest and genteelest patterning."

Soon after removing to Temple Gate, his cashier absconded to America with about £500. Mr Hare promptly went after the man, taking a faster sailing vessel, which got to America first. There the employer waited for the absconder's arrival.

Picture the cashier's astonishment, when confronted with the man he had injured. So frightened was he, that he handed over the money, short only of the amount of the passage.

This is an example of John Hare's promptness, and his ability in conquering difficulties.

I cannot find that John Hare took an active part in

public municipal life, his time was divided between his religious work and his business.

But that he had intense convictions upon the questions of the day, and supported progressive legislation, is proved from this quotation from Latimer :—

"There was a General Election in July, 1830, following the accession of William IV., this lasted in Bristol for five days. Mr. John Hare, an earnest Liberal, had the windows of his factory at Temple Gate smashed by a pro-slavery Whig mob, the factory entered, and much damage done."

John Hare's first wife was May Guard, of his native place, Crowcombe, and he had three sons, and two daughters.

Mr. Hare's second wife was Anne Cottle, sister of Joseph Cottle, the friend of, and the publisher for the poets—Southey and Coleridge.

Firfield House, Knowle, was the residence of John Hare at this time, and until the time of his death, Cottle also living there.

This house has now been pulled down. Belluton Road stands upon the site.

In the prime of life, John Hare found himself possessed of very considerable wealth, the fruit of his industry and enterprise. When he arrived in Brsitol, a young man of 21, he had deep religious convictions. During a strenuous business life he maintained his integrity and reliance upon God.

In personal appearance, John Hare is described as being "handsome and prepossessing, tall, well proportioned, of noble presence, dark hair, grave and thoughtful face, calm, intelligent eyes."

No man can have a monopoly of virtue, but John Hare certainly possessed much—strong faith, tenacity of purpose, reliability, and honourable dealing with his fellowmen.

CHAPTER IV.

THE DEATH AND BURIAL OF JOHN HARE.

A Church Minute Book is too often treated by Secretaries, and estimated by members, as an unimportant piece of work. The quicker it is "read and passed" the better. Our early minutes state: "Meeting held," "minutes passed," sometimes "candidates received," "meeting closed with prayer." A great sameness and lack of originality.

A Church Minute Book should be a continuous history of the Church, most valuable to a compiler of that history in later years.

There are many missing links in Zion history, a written record was not made as the events occurred.

For instance, there is no mention in our Minute or any book of John Hare's death or burial. And yet his name frequently occurs in the 1830's, taking the leading part in our meetings, and signing important documents.

Back in 1889, we were issuing at Zion, a Year Book, and in my copy I had written (copied from some other source) the following:—

"Mr John Hare directed in his will, that his body should be buried at the foot of Zion pulpit. His family opposed it, but the directions were carried out. Later on, when a vault had been prepared at Arno's Vale, the body was exhumed and removed to the Cemetery."

I determined to test the accuracy of this writing, and it gave me a long search, but with most gratifying results.

Our Minute Books gave me no clue, neither did our Burial Book. The first entry of a burial is in 1830, the year the building was opened, then several others, until the following note appears:—"Entries omitted from 1838 to 1842."

Now John Hare died in 1839, just within this period of omission.

The tablet on the south side of the chapel gives no clue to the place of burial. This tablet reads: "Sacred to the memory of John Hare, Esq., of Firfield House, the Founder of this Chapel. In the hope of a blessed immortality, he departed this life, January 11th, 1839, aged 87 years. His Christian character, and universal beneficence will long endear his memory. 'Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season.'—Job v., 26."

I decided to consult the newspapers of 1839, and succeeded in finding the following in "Felix Farley's Bristol Journal," of Saturday, January 19th, 1839:—

"The late John Hare, Esq., of Firfield House. The death of this much respected gentleman may rather be attributed to the decay of nature, than to the existence of any organic disease. The venerable gentleman, who was in his 87th year, felt slightly indisposed on Saturday, but nothing serious was apprehended until the afternoon of Monday, when it became evident that he was fast hastening to that bourne from which no traveller returns. He continued to grow worse, although scarcely experiencing any pain, until the time above named, when he was gathered to his fathers, full of years."

"His munificent donations to many public institutions, must have familiarised his name to every citizen of Bristol, whilst his almsgiving, founded on the most exalted principles, has endeared his name to a numerous circle of friends and dependents. It may be truly said of him that he lived the life of a Christian, and that his end was peace."

His remains were interred yesterday at *Zion Chapel, Bedminster Bridge*, amidst the tears of some thousands of the recipients of his bounty."

This is a confirmation of my memorandum, but no clue is given to the exact site at the Chapel. A further search through old newspapers for any account of a re-interment at Arno's Vale was not successful.

Our first Minute Book gives the following list of vaults and graves :—

"Eight family vaults under the Collonade, 14 feet deep.

"Sixty-five brick graves round the four sides of the Chapel.

"One raised vault on the South side of the Chapel."

The 65 graves are described as being round the four sides of the Chapel. When the Lecture Room was built in 1862, the graves on two sides were either filled in or built over. Nos. 47 and 65 have disappeared.

Amongst the eight vaults in the vestibule is No. 69, bearing the names of John Hare and Charlotte Thomas. Mrs. Thomas (first wife of the Rev. David Thomas) was undoubtedly buried here, but *not* John Hare.

The memorandum I have quoted says : "He was buried at the foot of the pulpit stairs." Now the schoolroom has been under the Chapel from the commencement; there is no room for a vault there. But the clue is found in the list of vaults mentioned.

In this list mention is made of a "raised vault on the south side." This was not so easily located as the other vaults, but I had formed the conclusion that if I found this vault, it would also prove to be John Hare's burial place. After well sounding the wall on the south (pulpit) side, I find there is only one spot that answers to the double description : *This "raised" vault is behind John Hare's tablet.*

Objection may be raised that there is not sufficient length for a vault; the same objection appealed to me, but being unwilling to abandon this solution I cast about for an explanation, and I believed that I can give a satisfactory one.

The *inner* vestry is *not* a part of the original building, as can be seen from an outside view. The facing is of brick, not stone. In the first Minute Book, there is mention made of "the *large* vestry in the *schoolroom*," and "the vestry behind the chapel." The painting hanging in the Vestry does not show this annexe.

My theory is that when the inner vestry was made a

large part of this vault was cut off. The part cut off would come just by the entrance to the minister's vestry.

There is every reason for believing that here John Hare was "*laid at the foot of Zion pulpit,*" we are told decidedly that "*the directions were carried out.*"

I conclude that John Hare's name was put upon the stone in the vestibule after he was removed from the inner vault.

But now we want proof of the removal to Arno's Vale Cemetery. This Cemetery was not opened until 1840, so it is quite certain that Mr. Hare was not immediately interred there.

Very few burials took place at Arno's Vale in the early period, but "The Health of Towns' Act" brought about a great change.

An Order in Council, 1854, closed many burial grounds. We read, "Burials to be discontinued within 5 yards of Zion Independent Chapel in the parish of St. Mary Redcliffe, and only one body to be buried in each grave."

I decided to write to the office of the Cemetery Company, and ask for information of any re-interment of John Hare. This brought a most satisfactory answer, as follows:—

August 18th, 1913.

"Dear Sir,

In reply to your letter of 14th inst., according to the books of the Company, John Hare, of Firfield, Knowle, was *buried* at Zion Chapel, on the 18th of January, 1839, and *removed* to Brick Grave, Square 0, No. 22, at Arno's Vale, on the 13th of January, 1848.

"Anne Hare, of 5, Buckingham Vale, Clifton, was buried in the same grave on the 1st of August, 1855.

"Yours faithfully,

"WM. HENDERSON,

"Registrar."

At Arno's Vale, Mr. Utting, the Superintendent, very kindly led me to the grave. It lies upon the height to the left of the Crematorium, under the shadow of an old oak tree. There are two gravestones, one flat and one upright,

enclosed in the same iron railings. Outside are two flat stones, denoting entrance to vaults of John Hare and David Thomas.

A small iron door gave entrance to the enclosure. No one had entered here for many years, it was quite evident.

The flat stone bears the inscription, "Sacred to the Memory of John Hare, Esq., of Firfield House, Knowle, who departed this life January 11th, 1839, aged 87 years. Also of Anne, relict of the above, who departed this life, January 26th, 1855, aged 75 years."

I now turned to the upright stone, and, to my astonishment, found it was to the wife of the Rev. David Thomas, who was our Minister in the six years, 1836 to 1842.

But the *greater* surprise was that the name corresponded to the *Charlotte Thomas* in our *vestibule*. So, evidently a re-interment also took place in this case. The inscription reads: "Sacred to the memory of Charlotte, beloved wife of the Rev. David Thomas, died June 17th, 1837, aged 22 years."

I had to give this stone a good rubbing down before I could decipher the very long list of burials that followed.

The names are of four children of this minister, and of his *second wife*. All died young, two within 12 days of one another. The Rev. D. Thomas is *not* buried here, but his grave is just to the right of the Cemetery Chapel. His stone states that he was for 40 years an Independent Minister in Bristol, first at Zion Chapel, and afterwards for 31 years at Highbury Chapel. Died November 7th, 1875, aged 64.

Also of Eliza, his wife, who died June 19th, 1892, aged 76 years.

This latter lady had been Eliza Leonard, a granddaughter of John Hare.

The first Mrs. Thomas was a sister to Sarah Saunders, so well-known as the correspondent of John Foster, the celebrated essayist, who at one time lived at Stapleton.

Wishing to have a confirmation of Charlotte Thomas being first interred in our vaults, I decided to write to

the Rev. H. Arnold Thomas, who very promptly replied :—

" Dear Mr Cozens,

" I did not know that my father's first wife had been buried in the Zion enclosure, but no doubt she was, she died in 1837. She was a niece of Mr Joseph Cottle, who then lived at Firfield House, and my father went to live with him after her death. I am glad you are preparing these records, which ought to be very interesting.

" I am afraid I cannot give any information about Mr. Hare's burial, I think Miss Hodges, of 14, Belle Vue, Clifton, got all the facts she could about Mr. Hare some years ago. It might be worth while to ask her whether she can tell you anything.

" Yours very sincerely,

" H. ARNOLD THOMAS."

I obtained an interview with Miss Hodges, a most pleasant time indeed. She is a bright, happy Christian, a member of Highbury, and very literary, writing under the name of " Sylvia Penn." This lady very kindly allowed me access to some notes she made some years before, relating to John Hare.

An item relating to the burial was a confirmation of what I had already gleaned.

" And re-interred at Arno's Vale, not on account of any animus or ill-feeling, but solely at the request of his second wife, who desired to be buried beside him. The trustees consented to her wish upon extreme pressure. Mr. Hare's second wife was Anne Cottle, sister of Joseph Cottle—Cottle was the friend of Southey and Coleridge."

CHAPTER V.

THE MINISTERS OF ZION.

Following the opening of Zion in 1830, there is a record in the Minute Book of pulpit supplies for two years, not only the names of the preachers, but the texts from which they preached.

Amongst the names are many well-known Divines, long since "gathered home." The Revs. George Clayton, John Lieffchild, Sherman, Dr. Fletcher, Dr. Robert Winter, *Rowland Hill*, Jay of *Bath*, Elliott of Devizes, Dr. Morrison (Missionary), Craik, Sibree, and Rev. S. Binks (who is buried in our vestibule).

In the Treasurer's Cash Book is an entry which is worth noting, a further proof of John Hare's generosity.

"The Ministers, with their wives, were boarded and lodged, gratis, at my house, from the opening of the Chapel, 15th of June, 1830, to the settlement of the Rev. J. E. Good, 29th September, 1832.

"Signed, John Hare."

A further entry shows that this was at a cost of £300 15s. 9¼d. The stipends paid during this period was £394 2s. 0d., this latter came from Church Funds.

This time, being before the railway era, the task of filling the pulpit, Sunday by Sunday, by preachers from a distance must have been great, and at times, very worrying.

At Firfield House, the ministers had the best of hospitality offered them. Contrast this with a story told by an American minister :—Two ministers had been offered hospitality in a village, at the time of a convention. They arrived, to find a man and wife and six children in the household, and there proved to be but one bed in the

house. This greatly upset the ministers, but they proceeded to supper. Following this, the two youngest children were put to bed. However, as soon as they fell asleep their mother carefully lifted them out, and placed them on rugs in the corner. She went through the same manœuvres three times in all, and then told the ministers that the bed was at their disposal. They determined to keep awake, but worn out they soon fell asleep, and awoke to find themselves a part of the dormitory on the floor, and the man and wife snugly in the bed.

N.B.—You will not find this in our Church Minute Book.

After these two years it was felt that the time had arrived to have a settled minister. The call was given to the Rev. J. E. Good, of Salisbury.

The call received the signatures of John and Anne Hare, Joseph and Mary Cottle, and 333 stated members of the congregation and 24 trustees. A large number of these adherents were residing in Guinea Street, or Redcliffe Hill, and Coronation Road. Many were well-known citizens, such as Charles Jefferies, John Godwin, Richard Ferris, W. D. Wills, Isaac Leonard, and Frederick Wills.

The Rev. J. E. Good accepted the call, but stayed at Zion but a short while, viz., 1832 to 1834.

In 1836 an invitation to the pastorate was given to the Rev. David Thomas, of Highbury College, and accepted by him.

Mr. Thomas gave himself with great zeal to the ministry at Zion, and very much blessing followed his labour.

In the following July, he was married to Charlotte Saunders, sister to the Sarah Saunders, who was such a celebrated correspondent with the essayist, John Foster. They were nieces of Joseph Cottle.

The union was not of long duration, for Mrs. Thomas died within a year of her marriage, of consumption.

In December, 1839, Mr. Thomas was married a second time, to Miss Eliza Leonard, a grand-daughter to John Hare. The Rev. H. Arnold Thomas was a son of this marriage.

Zion's minister became a power in Bristol, and attracted

hearers from all parts of the city. Mr. Crabb Robinson came twice to hear him; the first time he went into the vestry before the service, but Mr. Thomas, very sensitive, as he was to the end, begged him to go away, for he could not possibly preach if he were present. Mr. Robinson yielded, and went away, but on his second visit he did not make his presence known, and heard a most powerful sermon.

In 1842 Mr. Thomas's health gave way, and after repeated absences on this account he felt compelled to resign, after six years of a very faithful ministry.

After a restoration to health, Mr. Thomas was invited to Highbury Chapel, and commenced there in 1844, a pastorate that lasted 31 years.

His death came upon November 7th, 1875, he was taken ill on a Saturday, while preparing his Sunday sermon.

After many hours of pain and struggle, the doctor asked him how he felt. "Dying" he replied, "dying, dying." There then came a glow and brightness upon Mr. Thomas's face, and he passed into the presence of his Lord.

A few hours afterwards, the congregation were assembled at Highbury to receive the startling news that their beloved pastor's work on earth was over.

In 1865 he filled the honourable post of Chairman of the Congregational Union of England and Wales.

His son, Dr. H. Arnold Thomas, who succeeded him at Highbury, preached his first sermon in Zion pulpit.

Zion's next pastor was the Rev. George Wood, also of Highbury College, his age being 29. He was a preacher of very exceptionable talent, and his ministry a most noteworthy one. To continue in the same pulpit for such a length of years as Mr. Wood did, preaching in the main to the same people, without repetition, is worth recording.

As one who had the privilege of being many years under Mr. Wood, I value this opportunity of appraising his worth. It is true that as a boy I could not then truly estimate his value; for his learning and his thoughtfulness had rather a deterrent influence upon young people, giving the impression that he was unapproachable. But with

maturer years one can look back upon this period, and realise what a valuable ministry it was.

A good deal of the fruit of Mr. Wood's labour was not seen in his day, but the bread cast upon the waters has returned after many days. Six boys who long sat under Mr. Wood are now deacons of the present Church, and of the same staff is the son of another "old boy." Besides there are several doing useful work in our midst, who were boys in Mr Wood's Zion.

Mr. Wood's ministry lasted 42 years, he retired in 1885 at the age of 71.

At a presentation meeting, Mr Elisha S. Robinson said: "I recognise in Mr. Wood a faithful, original, and apostolic preacher of the truths contained in the New Testament. He was satisfied that many a soul had been blessed and many an individual converted by Mr. Wood's preaching in Zion."

A tablet recording this Minister's service is upon our South wall. Mr Wood died in 1902, aged 88.

The Rev. Arthur Hall (brother to Rev. Newman Hall) succeeded to the pastorate in 1885. Though advanced in years (61) he was as vigorous in mind and body as one 30 years younger. During this ministry the membership greatly increased, and new societies started which did well. He was a most lovable character, and young people especially rallied around Mr Hall.

But Mr Hall was at Zion for a very short time (1885 to 1886), leaving for London. He was called home in 1919, aged 94.

The Rev. Llewellyn H. Parsons was the next pastor (1887 to 1893), a most dramatic and powerful preacher. Large congregations, and great popularity marked this ministry. Mr Parsons also moved to London, and he did solid work at Finsbury Park for 21 years. He finished his earthly labour in 1916, aged 75.

The ministry of the Rev. D. Glanant Davies commenced in 1894, and ten years of crowded service followed. He preached with the characteristic fervour of a Welshman, not only keeping our large congregation together, but greatly adding to our number. He was very popular in

Bedminster. In 1904 he left for Exeter, and finally in London had a successful pastorate.

The faithful ministry of the Rev. J. H. Trethewey followed, years of great perseverance and patience on the minister's part carrying on amid very altered times. An earnest preacher, a very sympathetic friend, and many will treasure the memory of his help. Mr. Trethewey remained with us for ten years, leaving for Painswick in 1915.

In succession came the Rev. A. M. Chirgwin, a most attractive and effective preacher, and a great advocate for beauty and orderliness in Church service. Always an earnest advocate of foreign missions, the London Missionary Society soon secured him for their work. He became Assistant Home Secretary in 1920, and has been most successful in that work. And in 1929 Mr Chirgwin has been promoted to the most important position of one of the Foreign Secretaries. His sphere will be to have the oversight of South Africa and the South Seas. We are proud of Mr Chirgwin's connection with Zion, and are keenly interested in his future, which will be a noteworthy one.

The Rev. James Lyon came to Zion in 1921 from Carrickfergus, Ireland, where he had been pastor for 33 years. Mr. Lyon with much energy gave himself to Zion work, and with much success. He was the essence of friendliness, a wise and tactful leader, and a zealous preacher. Outside his own Church his work was immense, too big a demand was made upon his time and strength.

Mr. Lyon died very suddenly upon February 12th, 1925, at the age of 59. Without an illness, or symptoms of danger, the summons came while walking to address a Gospel meeting.

Rarely has a death in the Bristol ministry called forth so many expressions of sympathy. After a very crowded service at Zion, the body was taken to Garrickfergus, the scene of his longest pastorate. So great a sympathy was felt for the widow and young son that a sum of £1,000 was raised by the united efforts of Bristol and Carrickfergus for their benefit.

The present minister, the Rev. James Hartley, came to Zion in November, 1925. He is a preacher of brilliance, with a modern outlook, and an extensive acquaintance with books. Mr Hartley is an extempore speaker, and the freedom from notes makes a more direct appeal to his hearers.

CHAPTER VI.

ZION IN LOCAL HISTORY.

Frequently when our local newspapers refer to Zion, and its founder, John Hare, it is stated that the trustees refused a seat in the Chapel to that gentleman. I think this the most suitable place to give the true version of this story, with the hope that no longer will reproach be levied upon Zion.

Latimer's Annals of Bristol is given as the authority for the reproach. When a friend repeated the statement to me, I determined to enquire into it.

Now Latimer is a great authority upon Bristol history, far be it for me to cast any aspersion upon such a careful annalist. But evidently his statement is based upon the newspaper report.

I prefer to rely upon our Minute Book, and I find no serious dissension occurred in the congregation. There was a difference of opinion between the Rev. J. E. Good and Mr. Hare, and this was only for a short while.

Mr Hare absented himself from Zion for a short while only, rather than cause a division, but he remained our senior deacon. And it was Mr. Hare who made the application for the purchase of the lease.

I searched in Latimer, and found the following :—

" Zion Chapel had not been occupied many years before serious dissensions arose amongst the congregation. During a debate in the Town Council, October 17th, 1836, it was stated by the Mayor that the trustees of the Chapel had refused Mr. Hare a pew in the edifice which they owed to his liberality."

Great wondering what the Town Council had to do with our Zion, at the Central Library I searched a newspaper of this period. In Felix Farley's Bristol Journal of

EXTERIOR VIEW OF ZION CONGREGATIONAL CHURCH.

October 22nd, 1836, there is a report of a Council meeting which confirms Latimer, the report reads :—

"The Finance Committee recommend the sale to Mr. John Hare of the reversion of the piece of ground on which Zion Chapel is built, and a small piece adjoining for a schoolroom. The Mayor (Alderman F.) said there was one part of the report which he intended to oppose. He referred to the sale of the reversion of the land on which Zion Chapel was built. They had not the right to dispose of the land at Bedminster on the terms named. Their surveyors had valued the land at £620, and it was now asked to sell it for £500. Mr. Hare had leased the land from the Corporation, and built a Chapel upon it, at a cost altogether of £4,000 and the trustees *had actually refused Mr. Hare a seat in it.* He thought it would be exceedingly wrong to give up £120 to persons who had so conducted themselves.

Mr. L., who followed, said: "It was true, very improperly, the trustees had refused to grant Mr. Hare a seat in *perpetuity*, but the public had nothing to do with that transaction. The fact was Mr. Hare had done what was usual, he had vested the chapel in trustees, and this put it out of his own possession. Still *Mr. Hare attended there*, and anxious to relieve the church from the heavy charges to which he had alluded had made application for the purchase of the reversion, he saw no reason why Mr. Hare being refused a seat in the chapel, should be made a ground for refusing to comply with his request."

Mr A— said "Mr. Hare is a personal friend of mine, and his conduct in regard to the chapel is a noble one. At the same time he thought that the application could not be granted, and must vote against it."

The recommendation relating to Mr. Hare was rejected by the Council."

Joseph Leach ("Times and Mirror") writing in "The Church Goer" (Vol. IV.) says :—

"If I became a patron, I should not like to be preached at from the pulpit by my own 'appointment,' or to

be served as John Hare was at Zion Chapel, by Bedminster Bridge, where the deacons denied him a seat in his own building. Though he persisted for a while in attending, he was at length compelled to retire, after finding he furnished the preacher on three several Sundays with a 'fit illustration.' The congregation were pointed to the least amiable of the two characters in the parable of Dives and Lazarus."

I will conclude this matter by quoting from our Western Daily Press" of July 24th, 1916 :—

THE CURIOUS STORY OF ZION CHAPEL.

In a note in Wednesday's paper we quoted Latimer's remarkably interesting story of the erection of Zion Chapel, Bedminster. It was built at the expense of Mr. John Hare, who, coming as a young man to Bristol to seek his fortune, rested under the shelter of a wall where this place of worship now stands. He was struck by its beauty, and the desire crossed his mind that, if fortune attended him, he might build a house on the spot. Many years later, having in the meantime, founded the great industry still carried on in this city, he erected Zion Congregational Church. Latimer concluded the narrative by recording a statement made at a meeting of the City Council a few years later, to the effect that the trustees refused Mr. Hare a pew in the chapel they owed to his generosity. We are indebted to Mr. Henry B. Cozens, the Secretary of Zion Chapel, for further light on this curious incident.

Mr. Cozens does not criticise Bristol's very careful annalist, Mr. Latimer, but it is rather remarkable that in recording the story in brief this historian failed to appreciate the significance of the fact that, in spite of what had occurred, Mr. Hare was still connected with Zion, and that the proceedings in the Council meeting when the charge of ingratitude was made were due to the desire of Mr. Hare to further assist the church of which he was the founder. The Council were asked by the Finance Committee to sanction the sale to Mr. Hare of the reversion of the piece of ground on which Zion Chapel stood,

together with a small piece adjoining needed for the purpose of a schoolroom. It was stated by the Mayor, Ald. Fripp, that "Mr. Hare had leased the land from the Corporation, and built a chapel upon it at a cost of £4,000," and the trustees "had actually refused Mr. Hare a seat in it." His Worship's legitimate ground of opposition to the sale of the property was that the Corporation surveyors thought it worth £620, while the Finance Committee recommended the sale at £500. He however, introduced the refusal of the pew as a kind of controversial make weight, and added that he thought it would be exceedingly wrong to give up the £120 to persons who had so conducted themselves." After other speeches the Council refused to sanction the sale.

Why the trustees refused the seat does not appear. It may be that they thought such a grant beyond their legal powers, but their decision is made the more curious from the fact that in the church cash book, under date January 30th, 1834, there is the following entry:—"John Hare, treasurer of Zion Chapel, the balance of £300 15s. 3¼d., due to the Treasurer, I have this day given to the trustees of Zion Chapel, for the benefit of the said chapel, both principal and interest, reserving to myself, my family, and successors, with their servants, the two seats now occupied free of any expense." Mr Cozens makes this comment: "This gift of money and reservation of seats went together, and no trustees had the right or power to withhold the said seats. But it is the trustees who are held up to blame in the report, not the church and congregation." Neither from this or any other cause was there a permanent severance of Mr. Hare's connection with the chapel."

And now it is to be hoped that this "ghost" has been laid to rest.

CHAPTER VII.

EARLY MINUTE AND CASH BOOKS.

The Rev. George Wood, and his deacons, very carefully revised annually the register of members. Non-attendance for a certain period led to erasion of the name, and cases calling for discipline were firmly dealt with. Every endeavour was made to keep the Church free from reproach, in accordance with Rule 9.

"That if any member be known to walk disorderly, or to have adopted sentiments adverse to his original profession, the minister, deacons, or some deputed member, shall admonish him as a brother, and if the evil be not corrected, the delinquency shall be stated at the next Church meeting, and if it appear expedient to the minister and to a majority of the members then present, such an offender shall be excluded."

Here are a few cases of discipline from our Minute Book. I use fictitious initials, of course :—

"January 31st, 1843. Z.A. having attended a late week evening service in a state of intoxication, but having expressed great penitence and the Church being satisfied from evidence adduced that his general conduct is good, it was resolved that he be suspended from Communion for two months."

"January 29th, 1846. Mr. Wood, having informed the Church that Y.B. was convicted at the Quarter Sessions of stealing, and sentenced to three months' imprisonment, it was resolved that he be expelled from Communion with the Church, with the earnest desire and prayer of its members that he may be brought to a speedy and sincere repentance."

"September 28th, 1847. X.C. having fallen into the

habit of intemperance, it was resolved that he be suspended from Communion with this Church, for the present."

This later case has a very gratifying sequel. Three years afterwards, "Mr. Wood reported interviews he had had with X.C., and also the result of enquiries he had made, from which it appeared that X.C. had repented of his sin, and displayed the genuineness of his repentance by upwards of two years' sobriety and good conduct. Whereupon it was resolved that X.C. be restored to Communion."

"May 7th, 1863. Expelled W.D. for dishonourable conduct in business. Suspended for a month while his case is further investigated."

"December 31st, 1850. Resolved that the practice of standing to sing the praises of God be henceforth adopted on the Lord's Day at the 2nd, as well as the 1st and 4th hymn in each service."

"February 1st, 1859. Resolved on the recommendation of the Minister that the practice of standing to sing at the public services of the Lord's Day be extended to the 3rd hymn, as well as to the 1st, 2nd and 4th."

Our congregation at this time liked to take things easy, and do their singing while in a comfortable position. How snug they must have been, tucked into their high-backed seats, the pew doors securing them from intrusion!

"May 19th, 1860. The use of the new Congregational Hymn Book commenced on Lord's Day, prior to this Watts' Psalms and Hymns were in use."

"Reported that V.E. died in the workhouse of the Bedminster Union, where she *had resided* on account of *aberration of mind*." A very neatly put Minute is this!

"February 26th—December 29th, 1863. Notes lost for 11 months." If the Secretary of to-day loses his notes, he will be able to quote a precedent!

"March 3rd, 1864. Reported death of Hannah Snow, in her 100th year."

Two members died of cholera in 1849, and two in 1854.

To this period belongs a tombstone in our enclosure,

an upright one, facing the Causeway, and in a good state of preservation.

"Stephen Gatehouse, died Feb. 19th, 1848, aged 90 years. 'I have been young, and now am old, yet have I not seen the righteous forsaken, or his seed begging bread.'"

Standing in full view of the hurrying passers-by this stone has preached a splendid sermon for years past of the faithfulness of Our Father.

In our early Cash Book, there are many interesting entries, for instance:—

"April, 1830. Bass Viol for singing gallery, £5 12s. 0d.

This was repaired in a few months; it was played with such vigour, I suppose! "Pitch Pipe, 5s. 6d."

I cannot find an entry concerning the Organ, but think the cost must have been included in the £4,000 erection sum. All appearances go to prove that our Organ is quite 100 years old.

"Constables at opening of Chapel, £2 10s. 0d.

Pew openers, £1 5s. 0d.

"April, 1832. For prosecuting thieves for breaking into Chapel, £3 12s. 0d.

Same date, paid Watchman, 2s. 6d.

Certain singers received salaries, one of £2 12s. 6d., and another £2 10s. 0d. per quarter. By mentioning this I hope I shall not make our present day singers discontented, or bring about a strike.

June 12th, 1830. "Paid for Chandelier and Rods, £9 7s. 8d."

Snuffers, 1s. 9d.; Candles, £1 5s. 0d.

Sacramental Plate, £8 0s. 0d.

An entry for Gas in June, 1832, is £6s 6s. 0d. Not such a large sum seeing that up to 1852, the price of Gas in Bristol was 4s. 6d. per 1,000 feet, now it is 3s.

In the Vestry is hanging a very interesting painting of the Chapel as it was in 1832. A photograph of this picture is here given.

The high-bodied carriage shewn is that of Mr. John Hare, the Hare seat was in the gallery, near to the clock.

Notice the fashions of the day, the poke bonnets of the ladies, and the high hats of the men. St. Paul's Church and the Jail are also shewn.

But I would draw special attention to the gorgeous figure of a man standing at the top of the steps. In his hand is a staff of office, he is there evidently to receive distinguished visitors, also to be a terror to small and troublesome boys. This figure in our picture is no fancy of the artist, neither was this magnificent figure simply hired for the occasion. But he was "Zion's Own" Beadle, and flourished as such in the years 1830 to 1838.

He makes his appearance in our Cash Book, drawing the salary of £1 12s. 6d. per quarter, during the years mentioned.

The cost of his coat was £2 12s. 6d., and as this was in 1831, and there is no further entry of a renewal, I suppose it lasted seven years.

This personage, bear in mind, was *The Beadle*, he did not condescend to a sexton's duties. The sexton was another person altogether, who was not arrayed in a resplendent coat, but in one of his own plebeian choice, he attended to the stoking and cleaning, also the collecting of the pew rents, receiving in return the usual grumbling, and the quarterly salary of £5.

The office of Beadle is a very ancient one. In a 1551 translation of Daniel we read: "Nowe when they stode before the image which Nebuchodonosor set up, the *Beadle* cried oute with al hys mighte."

Under the date of October 30th, 1831, the Minute Book reads: "No evening service in consequence of Riots. After the morning service, an awful visitation afflicted the city by rioting. There were burnt the New Prison (Cumberland Road), the Gloucester Road Prison, the Bridewell, the Bishop's Palace, the Mansion House, Excise Office, and nearly 40 other houses in Queen Square and Prince Street. A great number of persons were burnt to death, and damage done to the extent of £100,000."

This calls for the fuller notice than our Minute Book gives.

In 1831, a General Election had taken place, and the

Bristol candidates in favour of the Reform Bill had been returned as members.

Sir Charles Wetherell, the Recorder of Bristol, who sat in Parliament, *not* as member of his city, but for a pocket borough in Yorkshire, had shewn great opposition to the popular demand.

What was most annoying to Bristolians was that this gentleman put forth his own views as being that of Bristol, whom he had no claim to represent.

Indignation and resentment ensued upon the House of Lords rejecting the Bill. Following this, on Saturday, October 29th, Sir Charles Wetherell arrived in Bristol for his Recorder's duties, and received a most hostile reception. But it was upon the following day (Sunday) that this culminated into the Great Riot.

While the usual worshippers were to be found in the churches, in Queen Square the greatest violence had full scope; this proved one of the worst Sundays known in Bristol. Three sides of the Square were burnt down, and part of Prince Street. The Gaol on Cumberland Road, only a few years old, was attacked by the mob, armed with bludgeons, iron palisades torn from the Mansion House, and sledge hammers taken from a factory. Singular to say, all the latter were returned with the exception of two. Resistance proved futile, and after a time the warder unlocked the gate, the mob poured in, and penetrated everywhere, 170 prisoners were released, and finally every part of the building was burnt.

The Bishop's Palace on the south side of the Cathedral was also attacked, and burnt, Bishop Grey had also opposed the Reform Bill. Six thousand volumes of books were burnt, and the Cathedral only saved by the exertions of six Dissenters, who ventured into the mob, and persuaded them to stay their hands.

When "the day" came for compensation, the Bishop accepted £2,000 for the loss of his furniture, but the amount for the loss of his Palace was a matter for long litigation, and the amount assessed was £6,000.

The ruins of the Palace can still be seen on the south side of the Cathedral.

Charles Kingsley has given a very vivid description of the Riots.

"I was a schoolboy in Clifton. I had been hearing of political disturbances, even of riots, of which I understood nothing. But on one memorable Sunday afternoon, I saw an object which was distinctly *not political.*

"It was an afternoon of sullen autumn rain, the fog hung thick over the docks and lowlands, as viewed from Brandon Hill. Glaring through the fog I saw a bright mass of flame, almost like a half-risen sun. That, I was told, was the gate of the new gaol on fire, and that the prisoners had been set free. The fog rolled slowly upward, dark figures even at that great distance, were seen flitting to and fro, across what seemed to the mouth of the pit. The flame increased, multiplied at one point after another, till by 10 o'clock that night one seemed to be looking down upon Dante's Inferno. Right behind Brandon Hill rose the central mass of fire till the little mound seemed converted into a volcano. Higher and higher the fog was scorched and shrivelled upward by the fierce heat below; and beneath it, miles away, I could see the lovely tower of Dundry, shining red, the symbol of the old faith, looking down in stately wonder and sorrow upon the *fearful birth-throes of a new age.*"

It is not to be wondered at that many good people in 1832 were full of foreboding as to the future.

Lord Bathurst, either a son or a grandson of the gentleman who gave his name to Bathurst Basin, cut off his pigtail as a sign of humiliation when the Reform Bill passed the Lords. "The glory of England had departed."

Even Hannah More, in her Memoirs, says "England appears to have arrived at the acme of success and glory! And we shall not be the exception to the general rule of *decline* after reaching the *summit of distinction.*"

But I share an expression made use of by John Wesley. In a sermon preached not long before he died, after lamenting what great sinners we were as a nation, and how we abused our mercies, he cried out: "But we are the best people in the world, for all that!"

CHAPTER VIII.

IMPROVEMENTS, ADDITIONS AND SOCIETIES.

Between the unsuccessful attempt in 1836 to purchase the lease, and the successful in 1894, there was in 1859 an approach to the Town Council.

I mention this because a singular discovery was made by the legal gentleman then representing Zion.

In perusing the trust deed to see what was assigned by John Hare to the trustees, this gentleman found a curious omission. The chapel, vestry and schoolroom were assigned right enough, but the land and vaults were not mentioned. The contention was now made that the donor had expressly retained the land and vaults, only granting a right of way.

Mr. Godwin, on behalf of Zion, stated that Mr. Hare had afterwards given up his right to the ground and vaults, but that no legal document had been executed.

Thereupon there was a search in the Church Books for any Memorandum relating to this. The document I have been reading says: "Mr. Godwin informed me that there was no memorandum, but there was a verbal understanding that Mr. Hare had given up his interest to the Chapel."

But I have also searched, and I find the following, in Mr. Hare's writing, in our first Cash Book:—

"1830. The said graves and vaults are the property of Mr. Hare, and were intended not for the Congregation of the Chapel *exclusively*, but for the use of the public, and are *not* included in the Deed of Trust, but may be purchased at any time by the Trustees for the Church at Zion Chapel at cost price."

A series of consultations now ensued between our trustees, our legal adviser, and the executors for Mr. Hare.

The vaults were valued, and the report was that they were of mere nominal value. With the consent of all parties, the matter was at length satisfactorily settled, and a new lease drawn up, expressly including the land and vaults.

This matter might have proved a lamentable one for us, if not straightened out; it also had a distinctly humorous side. Fancy the executors stepping in and saying: "You have a right to worship in the chapel, but you must not enter over the vaults, that's private property."

The vaults went right round the chapel at this time, and entrance could not be obtained at any point without crossing the vaults.

The Lecture Room was not at this time in existence. There were two entrances to the Schoolroom on the East Street side. If forced to use this means, there would still have been stairs to use to gain the Chapel. Happily, this difficulty was overcome.

During 100 years there have been many improvements and additions to the original building. The need for extra accommodation for meetings had been a long felt want, the underground schoolroom had proved very inadequate. Happily, there was the ground on the West side of the Chapel, and in 1862 the Lecture Room and overhead classrooms was built thereon. This proved to be a most valuable piece of work. One wonders how Zion could have carried on her work without this annexe.

THE CHILDREN'S CHAPEL.

Sixty years ago the provision made for our Sunday School children was upon very different lines from that of to-day.

Sunday was a very strenuous day for teachers and scholars. Besides the afternoon school we had one in the morning, 9.30 to 10.30, and then we were marshalled into the Chapel, 11 to 12.30.

Our place was upstairs, alongside and behind the organ, which was then at the opposite end, in the back gallery. The choir had the best seats in front of the organ, screened off from the vulgar gaze by red curtains.

There was very little in the service to interest the boys and girls; it was a most wearying time.

We resorted to all sorts of devices to pass away the time. The wooden organ case especially had attention. Upon it our hieroglyphics were cut, scratched, or written. Then the organ blower came in for a good deal of teasing, especially when he became drowsy.

The bigger boys and girls from time to time were promoted to the long forms that ran along the length of the walls. Here better behaviour prevailed, as we were more in view, and accumulating years also had a steadying effect.

Those were the days of the old-fashioned pews, with doors, within which a child could hardly be seen, and sleepers could indulge.

"Horse boxes" we boys irreverently called these pews. How perverse the doors were, when we wanted to open they refused to budge, and when we wanted to shut them they would fly open.

In 1874 came the great change, the Church decided to build a room especially for the children, and the Children's Chapel was the outcome. From 11 to 12 morning service for boys and girls, and the boys' infant class in the afternoon.

Certain personages are for ever associated with this room. The kindly faces of Mr. John and Robert Tremlett, Mr. Robert J. Crocker, and Mr. Thos. Cleverdon.

These morning services continued for many years, but in the present day our young people occupy a place in the large Chapel.

The most extensive renovation took place between 1878-80, being completed in time for the Jubilee. This was an admirable piece of work, costing £2,016. Towards this sum the Church raised £800, whilst the Rev. Geo. Wood collected £778. The whole cost was met upon completion, and a balance of £19 devoted to the organ. The following is a summary of the principal improvements: The Chapel entirely re-pewed in modern style, and new flooring laid. One central front entrance instead of the two which formerly existed, and which,

being in a line with the inner doors, admitted draughts. Lobbies made above and below. New hot water apparatus. A gallery for the organ and choir erected behind the pulpit, and the organ moved there from its original position. Renovation of the outside walls, and improvement of the schoolroom in height and light by lowering the floor 18 inches.

In 1894 the freehold of the land was purchased from the Corporation, the price paid being £1,541 14s. 11d. for the reversion of the lease, rent, and fines, also an additional piece of land adjoining (Lecture Room site), and the cost of transfer." At the close of his life, Mr. John Hare had invested £1,000 for this very purpose, so our founder's great desire was at length accomplished.

But the small piece of land upon which the Children's Chapel is built we have not been able to purchase. The lease was in 1929 renewed for 75 years.

A pair of handsome stained glass windows in the Chapel are the gifts respectively of the Magazine Committee and Mr. Robert Wilcox.

Then in September, 1919, two magnificent war memorial windows were unveiled. One is dedicated to our young men who returned safely from the Great War, and the other window to those who gave their lives in the great struggle. A noble pair of windows, crowded with beautiful symbolism, and magnificent in colouring. A brass tablet upon the front of the pulpit bears the names of our fallen men.

Zion realises to-day the great loss to our Church work of so many of her sons perishing in the Great War. But our loss as a Church has helped on the retaining of our freedom, and we hope made advancement towards a warless world.

Space forbids me giving details of the many agencies at work in Zion during these 100 years. The Sunday School has done a noble work for many generations of children, and given to our Church life many splendid workers. And the same can be said of our Men's Bible Class under successive devoted leaders.

Our week-day Societies have many years of usefulness

to their credit. The Ladies' Sewing Meeting has been a valuable asset to the Church. Large sums of money have been raised by its members for Zion and missionary work. And on the Church premises we are reminded of their activity by their gifts of our Individual Communion Cup Service, and the furnishing of our Minister's Vestry.

The Dorcas Society for many years did splendid work amongst the needy.

The Mothers' Meeting has for many years been officered by devoted ladies.

A Mutual Improvement Association had a most successful existence in our midst for many years, and many of our men gained fluency and confidence in public speaking.

A Band of Hope flourished at Zion for many years, and the fruit of this work is seen in our midst to-day. Many of Zion adults were early trained in total abstinence, and are to-day enjoying health and longevity and usefulness in consequence.

The greater sobriety of our nation is greatly due to our Bands of Hope, who have reared up an adult population who have no use for strong drink. Temperance secured by conviction is more effective than by legislation.

Mission work during many years has been carried on by a succession of workers, both on our premises and in centres of the neighbourhood. The Regent Street Mission now meeting at Zion represents this work, and a very successful work is being carried on.

W. G. Williams.

INTERIOR VIEW OF ZION CONGREGATIONAL CHURCH (1).

CHAPTER IX.

SKETCHES OF CHURCH LIFE.

Deacons.

In writing of deacons, it must be well borne in mind that I am not dealing with "our deacons" solely, but with "the order" generally.

Deacons are most necessary to the life of a Free Church. Where would be the finance, the orthodoxy of the pulpit, and the proper behaviour of the pew without having the oversight of the deacons?

And sometimes there is a "*dust-up*" in the choir, or a "*brush-down*" in the Mission Room, a *misunderstanding* in the Sunday School, or *high words* at the Sewing Meeting, and, of course, the deacons must act as peace-makers.

When there is a vacancy in the Pastorate, how important is the holder of the Diaconal office, and how the Secretary is courted, and his good offices solicited by preachers "*with a view.*"

Subscription lists must be headed by the deacons, and every lame dog must be helped over the stile.

And yet there are cynics who sneer at the deacon, he is said to be filled with the pride of office; sometimes he is described as tyrannic or intolerant. If certain church business is not to the liking of a few members, the diaconate are *unbusinesslike*, or the Secretary is *too premature* in his actions.

Spurgeon is reported to have said: "Resist the devil, and he will flee from you, resist a deacon, and he will fly at you."

And Binney has said: "Deacons ought to be *hanged, drawn* and *quartered.*"

These two gentlemen were either in a sarcastic mood, or else their experience must have been a very unfortunate one.

Perhaps Mr. Spurgeon had a sharp attack of gout at the time! For of all men, this noted preacher must have had a most long-suffering, patient body of men in his diaconate.

I have heard of a diaconate that had amongst its members, Messrs. *Bacon, Pigg* and *Hogg*. Perhaps Binney had the felicity of presiding over this trio.

Even if a deacon is proud of his office, there is something to be said for keeping up the dignity of the position. A deacon should greatly value his position, it is one of trust and confidence, and should never be lightly spoken of by a holder of the office. *Magnify your office, deacon.*"

There was a Scotsman once elected to the office, and he was so elated, he rushed home to tell his wife the good news. But when he arrived home his wife had gone visiting; he must speak with someone, he felt bursting. Looking across his courtyard, he saw his cow approaching and running to it, the deacon exclaimed: "Oh, Crummie, Crummie! you are no longer a *common* cow, you're a deacon's cow noo!" This Scotsman magnified his office.

But all joking apart, the deacon is often a tower of strength to the pastor · he works in and out of season for the good of his church. Very much that he does is unseen, and therefore unappreciated by his fellow-members. And very often there is so much of "the serving of tables," so much Church business upon the Sundays that the deacon does not get his spiritual nourishment.

It has been my privilege at Zion to serve on the diaconate with men, noble and true; men of good report, and of uncommon faith. We have been comrades in times of stress and doubt, and our friendship has proved indissolvable.

The holders of the office for the last decade or two

it is not wise to single out by name, but let me rather mention the honoured names of deacons past and gone.

Well-known citizens of our city such as John and Christopher Godwin, Henry Ash, George Colthurst, Francis Parker, Henry Humphries, W. P. Sleeman, Henry Pugh, in Zion's early days.

Then we come to a little later period, and we have men whom one knew, and appreciated for their worthiness.

H. B. Osborne, Thos. Clark, sen. and jun., Henry Kingdon, W. N. Evens, John Bond, Robert John Crocker, George Drewett, J. R. Bennett, W. H. Sims and Thos. Cleverdon. The latter name is very dear to us; he seems still in our midst. I can often fancy him walking up the aisle, with his cheery word for all. His influence was promotive of peace and goodwill. These men have laboured ungrudingly and gratuitously for Zion, and well-sustained the Divine order of deacons as first instituted in Apostolic times.

> "There must be government in all society,
> Bees have their queen, and stagherds have their leader;
> Rome had her consuls, Athens had her archons,
> And we, sir, have our Managing Committee."
>
> (The Album of St. Ronan's.)

The Choir.

The deacons have had a space given to them, the choir shall also have the same. I feel a little nervous in tackling such an entrenched position as the choir occupies, but on the principle that those who know *least* upon a matter should be the first to give advice, I'll venture.

However, I am not going to pose as a musical critic, or attempt to re-arrange the choir. A most important part of Divine worship is that of praise, and Zion is justly proud of her choir.

Its reverent and effective lead in our singing is most marked, as is also the individualistic talent displayed.

We find at Zion the pulpit and the choir working harmoniously together, making the service one of beauty and orderliness.

There is an old saying: "The singers go *before*, and the organ and congregation follow *after*." This cannot be applied to Zion.

Sometimes there is a rivalry in certain churches between the pulpit and the choir, backed by the organ. This is what happened once in a certain church. The choir had rendered an anthem, and immediately afterwards the minister arose, and announced for his text, "*Now when the uproar had ceased.*" But the organist was resourceful, and he and the choir waited their opportunity. At the close of the sermon they rendered another anthem, "*Now it is time to awake after sleep.*"

Sometimes a member of the congregation, not musically gifted, will enter into competition with the choir, and then there is friction!

A Lancashire minister was requested by his minister to call upon old Betty, who would persist in joining in the solo of the anthem, and to ask her to desist. Betty was deaf, and the minister had to shout through her ear trumpet, "Betty, I've been requested to speak to you about your singing." Again and again he repeated this sentence into the instrument. At last she caught the word singing, and replied: "Not to me be the praise, Sir; *it is a gift!*" The minister retired defeated.

And then there is the member of the congregation who objects to any innovation by the choir. "As it was, so shall it ever be," is his motto. There must be no change, not even "Amen" at the end of the hymns.

Dr. Gill, one of our noted Independent Divines, had a godly woman in his flock, who, one day came to him in very great trouble about the singing.

In some *three* years the clerk had introduced *two* new tunes. This pleased the young people, but greatly upset this good woman.

Dr. Gill listened patiently to her complaint, and then asked her if she understood singing. Her reply was, "No, and neither did my father before me. We have

had a hundred years between us to learn the 'Old Hundredth' tune, but we cannot sing it or any other." The worthy pastor then said, "Sister, what tune would you like us to sing?"

"Why, sir," she replied, brightening up, "I should very much like David's tunes."

"Very well," said he, "if you ever get hold of the tunes David sang, we will try and sing them."

Most congregations have these worthy souls in their midst. In spite of their rather narrow outlook, we can find much that is admirable in their religious setting; they are without guile. Their attachment to "the good old ways" springs from right motives; after all, we have each our own idiosyncrasy.

Worthy of all commendation are those who have so well trained our choir, the conductor (Mr W. J. Davis), the organist (Mr. R. A. Hardy), and the secretary (Mr. L. H. Smith). Likewise the choir members for their patience and perseverance in maintaining our musical service on such a high level.

Sidesmen.

"Sidesmen—Officers in a Church to assist strangers to sittings, and to aid the Deacons" (Dictionary).

Sidesmen can claim to be a very ancient body of men, almost as old as the English Church itself. The value and necessity of such Church officers were quickly recognised, and their appointment enjoined.

Besides the duty of finding seats for worshippers, other duties not so pleasant were thrust upon sidesmen. In the early Church they were called "questmen"; it was their duty to report on the moral condition of the parish, and to haul offenders before the Bishop.

An old rhyme says:—

"Sidesmen must hear, see, and say nought,
Eat and drink, and pay nought,
And when churchwardens (or deacons) tipsy roam,
Their duty is to see them home."—

But this was, of course, in those "bad old times."

But the office is not an ancient one at Zion; it was not until 1887 that the office was created. This was just after the settlement of the Rev. Llewellyn H. Parsons.

Previous to this we had "pew-openers," an out-of-date title when the pew doors vanished. I can well remember a pew opener who carried a large Bible to and fro, in a handkerchief.

I have seen this Bible banged against the head of an unruly boy, proving that "Scripture is profitable for correction."

The fact of the blow coming from the Bible did not make the boy any sweeter tempered. And yet this pew opener was one to whom religion was a very real thing, and he had an intense attachment to God's House. A proof of his worth is in the fact that his family grew up in our midst and became good workers in the Church.

Eight sidesmen were appointed in 1887; of these seven have long since been called to a higher sphere of existence, viz., Messrs. Curry, W. Willis, C. Moody, Southey, Huntington, James, and Thomas Howse. But the eighth is still serving us as a sidesman, Mr. William Bullock.

Mr. Bullock has thus served the Church fatihfully as sidesman for 43 years.

Many of our past and present deacons first served the Church as sidesmen; it is good discipline to serve as sidesman, you need the patience of Job, and the wisdom of Solomon.

One visitor wants to sit near the door, another wants especially the seat of a regular occupier, and will not be happy until he gets it. This one objects to a "draught," and another one to "stuffiness."

A corner seat on the outside this one must have.

"Will you kindly move up, please?—"

"No, I prefer to stay here."

And other people have to squeeze by, and in the process, perhaps, down goes books, etc. How well I remember sometimes meeting a visitor at the door, and asking him to follow, have led the way up the aisle, halting at a seat. I find the visitor has vanished, having dropped into a seat on the way. I encounter the amused

glances of our people, noting how the sidesman has been "done."

In some Churches it is a difficulty to find seats for the visitors; more often the difficulty is to find people for the seats.

At a certain Church, an aged sidesman, to save the exertion of marching up and down the aisle, used to take up his stand in the centre, and when a visitor appeared, beckon, and point to a seat. The boys of the neighbourhood used to pop their heads inside the Church door and mimic by beckoning. Many times he tried to catch a boy, and one Sunday, rushing away, the boy ran into the arms of a policeman. "What have you been up to," said the policeman.

"Oh, sir, there's a disturbance in the Church, and they sent me for a policeman."

"Very good," said the officer, "I'll see about it."

So he opened the door, and taking off his helmet, entered.

When the sidesman saw him, he beckoned, and motioned him to a seat next an old gentleman. Directly he was seated, the policeman touched the old gentleman and said, "Come quietly."

Says the old gentleman, "What do you mean?" Officer, "You know what I mean, and you come quiet, or I shall have to take you by force."

Old gentleman, "I really don't understand you." Officer, "We don't want any more disturbance; you have been kicking up quite enough, I'm going to have you out quick."

By this time the congregation were getting interested, so the old gentleman said, "Very well, I have not made any disturbance, but to save any I will go with you." So together they marched up the aisle, the sidesman following. At the door, the policeman said to the sidesman, "Now, then, you have got to make your charge."

"Charge!" said the sidesman; "there ain't any charge, all the seats are free!"

Perhaps this little article may gain sympathy for our sidesman, and a better appreciation of their services.

In the great work of building up a congregation, and the still greater work of drawing souls to Christ, sidesmen have a splendid part When a visitor receives kindly greeting and treatment from a sidesman, he is the more susceptible to the voice of the preacher; but to be coldly treated by a sidesman creates an antagonistic feeling in the visitor, and the preacher's message is likely to fall upon closed ears.

Sidesmen, you are workers in The Harvest Field, and you can have a great share in bringing in the sheaves.

CHURCH NOTICES.

This does not seem a very promising title for an article, indeed it appears rather unworkable, and yet the subject keeps simmering in my mind, inviting me to make the attempt, and the evolution of this article follows.

The Sunday Church Notices have become a recognised part of

The Order of Service.

The service itself is sometimes shortened by leaving out a hymn and reading, but the notices are never omitted. A patient and long-suffering people submit to its despotism twice a Sunday without a complaint.

Some of our Puritan forefathers would have had a holy horror at the innovation, being at variance with their idea of Divine service.

But the utility of notices as a Church advertisement will not now be seriously questioned. By these notices the many activities of the Church are kept before the attention of the congregation.

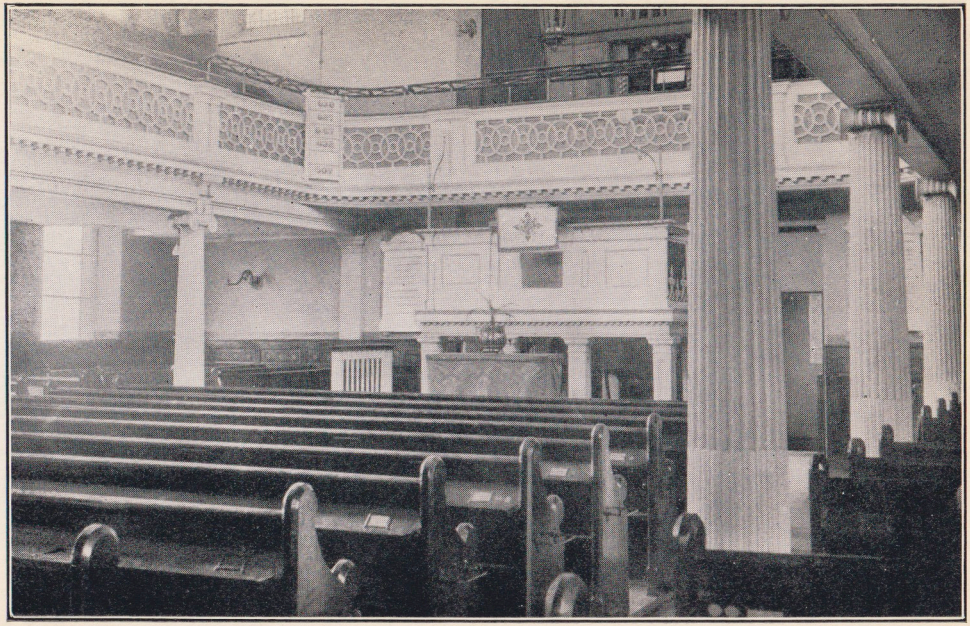
In every congregation we have those who wish their own particular notice to have preferential treatment.

"Be sure and give me a good notice to-day."

"Push our meeting and make them know money is needed."

Some dearly like to get their own names mentioned.

"You announced the speaker's name, but you did not mention the chairman." "Didn't I? Who is the chairman?" "Oh, it is myself."



W. G. Williams.

INTERIOR VIEW OF ZION CONGREGATIONAL CHURCH (2).

The announcer should be fair and just with all notices, not holding a brief for anyone.

But it is very essential that he should be a good condenser, able to pick out the essential points, and say in as few words as possible, avoiding vain repetitions. To take up an extraordinary time in saying very little is inexcusable.

Opinions will differ as to what should find a place in the notices, but it is best not to have a hard and fast rule. It had better be left to the discretion of the announcer.

It would never do to have a body of censors; it would be like a Royal Commission, a majority and minority report, and no one satisfied.

What should be admitted in the notices?

First and foremost the religious gatherings of the Church and its Societies; our young people's meetings especially should have a prominent place; many workers toil on year after year, not moving in the limelight.

If it were not for the Sunday notice much sacrificial work would be unknown.

There are some notices that are best omitted, though quite legitimate, such as athletic fixtures, club meetings, etc. These may supply a genuine want to our young people, but these fixtures can be made known in their meetings and by printed programmes.

At times one gets inundated with notices from other Churches or bodies. Now, liking to do unto others as we like to be done by, yet there are times when it is hardly wise to use these notices. For instance, a notice arrives Sunday morning of a service elsewhere that very morning. To give this out, when our own service is half over, is clearly a waste of time and energy.

And to announce an evening service for the same day is almost asking our people to go elsewhere, when we want their presence ourselves.

Re appeals for money. These appeals need very careful handling, for people get very tired of them. Strangers may take a prejudice against a Church if they hear these appeals every time they attend. God's work needs monetary help, but always appealing for funds is derogatory

to the Church's dignity, and injurious to spiritual life. To some these appeals may become a stumbling block, a rock of offence.

Mistakes are sometimes made in giving out notices, some rather laughable. These following examples were actually given out, but not by deacons, regard for the dignity of the office impels me to say. The culprits were ministers, but Zion is not involved.

"On Tuesday afternoon the Ladies' Sewing Meeting will be held, but owing to the large amount of discussion that goes on at all these meetings we have not been able to get as much work done as we should have liked. We have therefore decided to put the work out, but the meeting will go on as usual."

"The Young Men's Debating Society will resume its meetings during the week, as the President is now out of the hospital, where he has been since the last debate."

"On account of the awful state of the weather, the Temperance Society has been 'abolished' this week."

"The choir will render the 'Hallelujah Chorus,' and at the close a collection will be taken for repairs to the roof."

"Providence having seen fit to afflict all our choir with bad colds, let us join in singing 'Praise God from whom all blessings flow.'"

One is not surprised to know that after such a notice this choir resigned.

These little faults are exceptions, and to these we must be a little kind; forgetfulness, nervousness, etc., come to most men at times.

But even Church notices can be a part of "in His service," and can be done "as to the Lord."

"All the building fitly framed together groweth unto an holy temple in the Lord."

Outings.

Our schoolchildren seem to think that an outing is not worth mentioning unless it is one at Weston; and it is natural for them to think so. But those of us who remember the outings many years ago at the New Passage

consider they were the best. This was before the making of the Severn Tunnel, which, to a great extent, destroyed the charm of the place. This, and the diversion of the railway, obliged schools to go elsewhere for outings. Those were enjoyable days; the sea, the farmhouse, the steamer plying from the Passage to Portskewett had a charm all its own.

One scene is for ever in my memory, a ludicrous one, it is true, but perhaps for that reason, more unforgettable. A Sunday preceding an outing was the beginning of this affair. One of our boys burst in upon our vision in a "box hat." The hat held quite a reception, but sly blows and missiles soon impaired its gloss and shape. Our friend's hat caused quite a sensation in our school, not equal to what happened to the first wearer of a silk hat, however. Hetherington in 1797 emerged from his shop wearing a box hat. He was speedily surrounded by a mob of such large proportions that he was arrested, and charged before the Lord Mayor with inciting to riot! The constable who arrested Hetherington stated:—

"This man appeared in the public highway wearing a tall structure, which he called a silk hat. It had a shiny lustre, and was calculated to frighten timid people. Women and children screamed, several fainted, dogs yelped, and a young man was thrown and broke his arm."

"Hetherington was bound over in £500 to keep the peace."

But to return to our Zion friend. One would have thought that the hostile reception the silk hat received on the Sunday would have been taken to heart. But he was of the stuff that martyrs are made of; for on the next day, which was the outing to New Passage, our friend made his appearance in the self same "boxer," once more brushed up. He was speedily the centre of attraction; boys can be awful tormentors at times! Once arrived at the Passage, the fun waxed fast and furious, and the poor hat soon had the appearance of a concertina. The climax was this: Our friend wished to bathe; he divested himself of his clothing, but was puzzled over his hat. To leave it with his clothing would have been

madness, not much of it would have been left to wear home. So what did our friend do, but take his bath with his hat on! The sight of the silk hat bobbing up and down in the sea was one never to be forgotten! Add to this the fusilade of pebbles from the boys, and the yells of delight each time the hat was struck! I can still laugh over the scene!

The friend spoken of is one of my present-day friends, but I shall not divulge his name. But he is able to laugh at the incident now, and will take my narrative in good part.

CHAPTER X.

NOTED ADHERENTS.

Joseph Cottle.

This name is often mentioned in our first Minute Book; he was well-known as the publisher of the poems of Southey and Coleridge.

In the many notices of this man, no one has noted his religious side, or that he was attached to Zion. Cottle's name is on our Church Roll in 1833, and he remained in regular Communion with our Church until his death in 1853, being then 84 years of age.

The Bristol Cathedral has a monument to Joseph Cottle (and his two brothers Amos and John), but he worshipped at Zion, and was a pronounced Independent.

The following facts I have gleaned from various sources.

Joseph Cottle's first address was 1, Carlton Place, Bedminster, but he it was who built Firfield House, and upon completion took up his residence there. He started in business as a bookseller in 1791, at the top corner of High Street, opposite the Old Dutch House. This business until recently was Hayward's. I am especially interested here, for I had many years of business life in this house.

Cottle was a great lover of literature; before he was 21 years of age he had read more than 1,000 of the best English authors. No slight achievement in those days, when there were no cheap reprints. He was closely associated with the living masters of literature—Hannah More, Southey, Coleridge, and Wordsworth.

The "Amos Cottle" in Byron's satirical poem is really meant for Joseph. Joseph was himself a poet of no little merit; and in a second-hand bookshop I picked

up a volume in which are many of his poems, "Messiah," "Alfred," "Fall of Cambria," etc.

Cottle is described as a very generous man, and he was a great *financial* help to the needy Southey and Coleridge, his terms were most liberal for their copyrights.

It was Joseph and Mary Cottle who were witnesses to Southey's marriage at Redcliff Church; he also found the money for the wedding ring and license.

De Quincey, in his Reminiscences of Coleridge, says of Cottle: "A man of high principle, and also his accomplished sisters." As already pointed out, one of these sisters became Mrs. John Hare, and is buried with her husband. She was a member of Zion for 22 years.

It must have been a highly intellectual group that oftentimes assembled at Firfield House. Mr. and Mrs. John Hare, the Rev. David Thomas, and Joseph Cottle were all dwelling there at one and the same period in its history. And the poets mentioned were often guests, being such great friends of Cottle. One date in 1836 is especially mentioned, when Southey was entertained in this house.

It does not need strong imagination to think that Cottle's poet friends sometimes worshipped at Zion.

Sir John Hare.

The son of the founder of our Church, known in his father's lifetime as John Hare, junior, and subsequently as Sir John Hare.

This gentleman was associated with Zion for some years, and was one of the 24 trustees appointed in 1830. He also signed the invitation in 1832 to the Rev. J. E. Good to become Zion's first pastor. John Hare, junior, was born in 1784. His father retired from the floorcloth business in 1820, leaving it to his sons, John and Charles Bowles Hare. The son John retired from this business in 1840. He had led a very strenuous public life while still in business, but after relinquishing the latter, was even more fully occupied.

In local politics he was very prominent, and stood as a Liberal candidate for Redcliffe Ward, the first election after the Municipal Reform Act, but he did not

get returned. He was also Parliamentary candidate for Reading, but did not go to the poll.

In 1840 he was knighted upon presenting an address to Queen Victoria, on the occasion of her marriage. In 1835 he was living at Portland Square, afterwards at Brislington, and finally in France where he died in 1865. The late Rev. A. B. Beaven, of Leamington, a well-known authority in Bristol biography, supplied me with most of these particulars, for which I am most grateful.

In the "Times and Mirror" of October 8th, 1917, the Editor refers to an autograph letter he possesses addressed to John Hare, junior, 23, Portland Square, Bristol. With grateful acknowledgment to Mr. Charles Wells, I will quote :—

"In the beginning of the 19th century Portland and Brunswick Squares, and the adjacent streets made up the residential quarters of the merchants and other affluent citizens. Clifton was not then more than a pretty village in West Gloucestershire. The mansions of St. Paul's were inhabited by the rich and great of the city. In a packet of autograph letters which came into the writer's hands the other day is one addressed to John Hare, junior. Written before the days that envelopes or stamps as now known were in vogue, the cover is of stouter paper than the letters, and is franked by the great William Wilberforce. The contents of the communication show that Mr. Hare must have been a supporter of Wilberforce's great movement for the liberation of the slaves. A courageous position to take up, for at this time many of the Bristol merchants were staunch upholders of the existing conditions of the coloured plantation workers. The letter is an interesting one, and written at a time (1825) when Wilberforce was none too sanguine that success would attend the great movement he was leading. The writer assures Mr. Hare that the Society which existed in London to advance the project "Is a very respectable Society, consisting of many of those persons who take the most part in promoting the abolition of the slave trade. I trust the public mind is awakened to the degraded and depraved condition of so vast a portion of our fellow creatures in

the Western world, yet it is melancholy to think of the difficulty there is in raising the funds that are necessary for the prosecution of this great purpose."

The Society referred to by William Wilberforce was no doubt that known as "The Clapham Sect," consisting of men like Wilberforce, Zachery Macauley, James Stephen, etc. This was the Society dubbed by Sydney Smith as "The patent Christians of Clapham."

Bristol shipowners had a large number of vessels engaged in supplying slaves to the plantations. A favourite bill of lading in these days read, "Shipped by the Grace of God in good order, and well conditioned."

When emancipation came in 1838, Bristol merchants had between £400,000 and £500,000 in compensation.

I have obtained a valuable contribution to this article from the "Times and Mirror" of February 11th, 1865 :—

"The death of Sir John Hare is an event which removes from this earthly scene a gentleman who at one time was a very pronounced character in Bristol. Some of our elder citizens will remember that slave emancipation and reform battles were the great political questions before the country. They will recall the zeal with which Mr. John Hare, then a young man in the prime of his life, flung himself into the struggle, the energy and enthusiasm he evinced in endeavouring to advance the cause with which as as extreme Whig he warmly identified himself. Mr. John Hare was, in fact, principally known to Bristolians as an enthusiastic if not always a discreet politician. He was fond of appearing before the public, and even in later years when he ceased to reside amongst us, there were few Parliamentary contests in Bristol in which he did not appear upon the hustings and call for a cheer for his particular candidate. He was a gentleman perfectly consistent in his politics, and the exertions he made to advance the Liberal cause were recognized by the Government, who conferred on him the honour of knighthood in 1840. Sir John expired at his chateau near Boulogne on Thursday last. He attained the age of 80 years. He leaves a widow and two daughters to lament his loss."

I make a very grateful acknowledgment to the "Times and Mirror" for the bulk of this information. Especially to the present Editor, Mr Charles Wells, am I indebted for his mention of the Wilberforce letter, and his courteous and ready response when I asked him for information.

Sir Alfred Washington Ranger was born at Brislington in 1848, and died at Croydon February, 1929, aged 81. His parents removed to Bristol in 1854, and lived upon Coronation Road. The family attended Zion, and in our graveyard a young son, aged 10, lies buried. The father, a hop merchant, had a malthouse upon Redcliffe Hill, where now stands the Picture House. At the age of 15 the affliction of blindness came to the son, Alfred, and yet he overcame every difficulty, and became a most succesful solicitor in London. All the legal business of the Salvation Army was managed by Sir Alfred; his firm still does this. He did most valuable work for St. Dunstan's Blind Institute from its inception. He possessed a magnificent library of 1,000 Braille books, and he was knighted in 1918. In 1925 he opened up a correspondence with me, being the Secretary of the Church, where his boyhood was spent, his desire being to revive old memories. An interesting series of letters pased between us. Sir Alfred's letters were typewritten, but signed by him in a very clear handwriting.

Sir Alfred refers to the Rev. George Wood, "I remember somewhat indistinctly his earnest face." He mentions also Dr. Doudney, of St. Luke's Church, and how the Doctor distributed his own publication, "Old Jonathan," to the cabmen upon Redcliffe Hill. He writes of the pump, the polling booths, the water trough under Redcliffe Church collonade also a large house inhabited by Dr. Fryer, who also attended Zion. This doctor attended Sir Alfred when he lost his sight.

Truly we have here a right worthy man, one who, in spite of a severe handicap, nobly served his fellow-men. And I am proud of his connection with Zion.

REV. T. E. THORESBY.

In "Caxton's Independency in Bristol," there is an account of the beginning of Kingsland Chapel, in the Dings, by the starting of a Sunday School in 1835. I am gratified by reading:

"Shortly afterwards the teachers were joined by a valuable number of fellow-labourers from Zion Chapel, Bedminster. In 1836, Kingsland Chapel was opened, and the first sermon was preached by John Williams just before embarking for the South Sea, where he gave up his life for Christ. Among the teachers who came from Zion were several young men who were preachers in the country villages for the Bristol Itinerant Society. Three became ministers of the Gospel, and one of them, the Rev. T. E. Thoresby, was chosen the first pastor of Kingsland, and afterwards of the Spa Fields Chapel, London."

This pastorate was held for 36 years, until his death.

I find in Zion Minute Book this name mentioned only once, and this is in the list of those calling the Rev. David Thomas to the pastorate.

The names of the two others who also entered the ministry I know not, but it is noteworthy that in such an early period of her existence, Zion was training ministers of the Gospel.

This reference to Kingsland Chapel brings to one's mind a later minister of this church, the Rev. J. A. Pratt, well-known as "the children's preacher." He was in very great demand for anniversaries, and was much loved. He was suddenly stricken with death January 4th, 1867, only a few days after addressing Zion Sunday School, the last meeting he addressed.

A handsome monument was erected at Arno's Vale Cemetery, the cost of which was raised by the Sunday Schools.

On one side is a splendid representation of Mr. Pratt, surrounded by children, and pointing them heavenwards.

MR. R. J. CROCKER (City Councilor).

We have a portrait and a tablet at Zion of the above gentleman. He was a man most highly esteemed in his

day; he was Superintendent of the Sunday School for 21 years. How well I remember him, so bright and cheerful, courteous and kindly to all. His death (December 12th, 1884) was very unexpected, at the early age of 51. As a builder Mr Crocker erected many important buildings in Bristol. The Churches of St. Peter's (Clifton Wood), St. Andrew's (Dowry Square), and many chapels and schools.

"The Daily Press" records of the funeral :—

"Rarely has such a scene been witnessed in Bedminster on the occasion of a funeral of a public man. Every shade of thought in Nonconformity and Church, as well as in politics, were represented. The service at Zion Church drew together a crowded congregation, in addition to the large crowd outside."

Mr Thos. Cleverdon (City Councillor), who died May 15th, 1913, gave the best years of his life to Zion; especially to the Sunday School, of which he was Superintendent for 20 years; also a deacon for 37 years. His influence upon our Church life has been very great, and far-reaching, and his memory is cherished amongst us. His cheery presence, ready help, and wise counsel made much for Zion's progress.

I can only briefly refer to other worthies who have been associated with us.

Mr. Henry Kingdon rendered many years' service to Zion, but his principal work was with the Bristol City Mission (54 years).

Mr. Owen Butler, also a City Missioner.

Mr. W. T. Sims, Deacon and Church Secretary, and voluntary organist for many years.

Mr. Chas. Moody, a tower of strength to the young men of his day.

Mr. J. M. Tomkins, a much loved companion, who became the pastor of Caversham Congregational Church. He died at an early age (34). A life work well accomplished, a race well run!

Mr. W. N. Evans, his daughter, Edith, Mr Thos. Clark, both father and son, Messrs. W. E. Skinner, Henry

Sampson, G. H. Binning, Aspinall, and many others, must be included in our roll of honour.

Then in the ministry to-day are several who were "our boys." Revs. G. H. Clothier, A. W. Sims, Archibald Parsons, and in the mission field the two Miss Moodys'.

It will not do to bring under review many present-day workers, who at Zion are labouring so earnestly and faithfully. To mention some and unintentionally to omit some names would be unfortunate.

And now we complete 100 years of witness and work, in which trial and triumph have mingled, sorrow and joy, times of casting down and lifting up. But all through has the Lord helped us! And we benefit from Zion's Godly men and women, who are now resting from their labour. From dear love of their Master they toiled, we reap the fruit!

INFLUENCE.

"Adrift on Times's relentless tide
As waves that follow waves, we glide,
God grant we leave upon the shore
Some waif of good it lacked before;
Some seed, or flower, or plant of worth,
Some added beauty to the earth.
Some larger hope, some thought, to make
The sad world happier for its sake."

—J. G. WHITTIER.

Zion
Congregational Church,
BEDMINSTER BRIDGE, BRISTOL.

Minister - - **Rev. JAMES HARTLEY.**
Secretary - **H. B. COZENS.**
Treasurer - **C. S. WILLIS.**

SERVICES.

Sundays, 11 and 6.30. Tuesdays, 7.30.

SUNDAY SCHOOL - - - - - - -	2.45 p.m.
MEN'S BIBLE CLASS (Sundays) - - -	2.45 p.m.
YOUNG PEOPLE'S INSTITUTE (Sundays) -	2.45 p.m.
MOTHERS' MEETING (Mondays) - - -	2.30 p.m.
MEN'S CLUB (Mondays) - - - - - -	7.0 p.m.
GIRLS' GUILD (Mondays) - - - - -	7.30 p.m.
LADIES' SEWING MEETING (Tuesdays) -	3.0 p.m.
MISSION MEETING (Thursdays) - - -	7.30 p.m.
LITERARY AND DEBATING SOCIETY (Thursdays)	8.0 p.m.
BOY SCOUTS (Fridays) - - - - - -	7.30 p.m.
SUNDAY EVENING CHILDREN'S SERVICE	6.0 p.m.

F. E. SPRACKLING,
Footwear Specialist,

REDCLIFFE,
BRISTOL.
Tel. 4887.
FOR SURGICAL BOOTS AND APPLIANCES.

F. E. SPRACKLING,
Footwear Specialist,
REDCLIFFE,
BRISTOL.

An inexpensive non-metallic device to alleviate pain and Metatarsal trouble, also bunion reducer. Fits under the arch, thus in no way taking up extra room. May be worn in the most dainty Court Shoe.

STATE SIZE OF SHOE.
2/- per pair.
By post 3d. extra.

ARE YOU LOOKING
for something smart in Ladies' or Gents' Tailor-made Garments?
IF SO, TRY

A. E. BULLOCK

(First-Class London Diploma)

LADIES' & GENTS' TAILOR

90, STACKPOOL RD., SOUTHVILLE

Breeches a Speciality. Prices to Suit all Pockets. Newest Cloth, Latest Styles

T. T. CLOTHIER

Ladies' and Gents' High-Class Tailor and Breeches Maker.

Workrooms:—
3a, LEWIN'S MEAD, BRISTOL.
All Garments Cut and Made under my Personal Supervision.

ECONOMIC BUILDING SOCIETY

Established 1853
Incorporated 1875

40, BROAD ST., BRISTOL.

Established in Bristol over 75 years.
Surplus Funds Nearly £25,000. Undoubted Security.

INVESTMENTS.

Subscription Shares. Weekly or monthly. 5% Interest and Bonus.
Paid-Up Shares. 4½% One month's notice. 5% for a term of 5 years.
Deposits. Interest according to notice.
NO INCOME TAX paid on Interest by the member.
Principal always available, and not subject to fluctuation.

ADVANCES.

On Mortgage of Property. Repayments include Principal, Interest, Legal Expenses, Survey, Income Tax, etc. Redemption at shortest notice without Fees. Exceptional Advantages to Borrowers.

DIRECTORS:

Chairman: **Alderman Frank Moore, J.P.**, Knowle House, Bristol.

A. E. Barker, 47 College Green, Bristol.
R. Coates, 2 Carnarvon Road, Redland.
Latimer Thomas, 4 Unity St., Bristol.
David Laing, 35 Henleaze Rd., Bristol.
W. H. Acland, J.P., 9 Southfield Road, Cotham.
Gordon W. Boyd, Glenside, Leigh Woods.

SOLICITORS.

William Roberts, All Saints' Court.
E. J. T. Broad, Albion Chambers.

BANKERS:

Lloyds Bank Limited (Capital and Counties Bank Branch), Bristol.

Prospectus and All Particulars Free on application to:
JOHN H. WATLING, Chartered Accountant, *Secretary.*

J. W. JENKINS

FOR

FLORAL TRIBUTES
OF ALL DESCRIPTIONS.

Wedding and Presentation
Bouquets, Cut Flowers, etc.

144, EAST ST., BEDMINSTER,
BRISTOL.

TELEPHONE 6252.

P. BRAY & SON,

Stackpool Road,

SOUTHVILLE

High-Class

Groceries and Provisions

Tel. 9667. DELIVERIES DAILY.

Telephone 6810. Telegrams: "Grapes, Bristol."

G. S. WILMOTT & CO.

11, East Street,

BEDMINSTER, BRISTOL.

Wholesale and Retail

Fish and Fruit Merchants

FISH FRESH DAILY FROM THE FISHING PORTS.

All Fruit Fresh Daily.

Personal Attention to all Wholesale Orders.

ENQUIRIES SOLICITED.

E. N. MILES & CO.

Drapers, &c.

3-7, Cannon St., Bedminster

AUTUMN, 1930.

An appreciable reduction in Blankets, Flannel, and all Woollen Goods.

NOTED FOR WITNEY BLANKETS.

Bristol's Cooked Meat Specialist and FAMILY BUTCHER

DAVIS

1 & 3, EAST ST., BEDMINSTER

Shops, Hotels and Restaurants Supplied.

DAILY DELIVERIES TO ALL PARTS.

Telephone 2401.

H. B. COZENS

BOOKSELLER,

NEWSAGENT & STATIONER

85, REDCLIFFE HILL,
BRISTOL.

WILFRID G. WILLIAMS
IRONMONGER

305, Gloucester Road,
HORFIELD.

General Household Ironmongery.
GLASS, CHINA, EARTHENWARE.

LOWEST PRICES TEL. 2836.

C. BLACKBURN & SON

Decorators, Plumbers, Electricians
and General Contractors

GUINEA STREET, REDCLIFF

FOR DECORATIONS OF TASTE AND
ELECTRIC LIGHTING UP-TO-DATE,

Ring up 3638.

TELEPHONE : 2356.

W. H. PRICE

JEWELLER, SILVERSMITH
and
COMPLETE FURNISHER

40, REDCLIFF HILL,
BRISTOL.

SPECIAL TERMS FOR SPORTS
PRIZES AND PRESENTATIONS.

Repairs and Re-plating of every description executed
promptly and well.